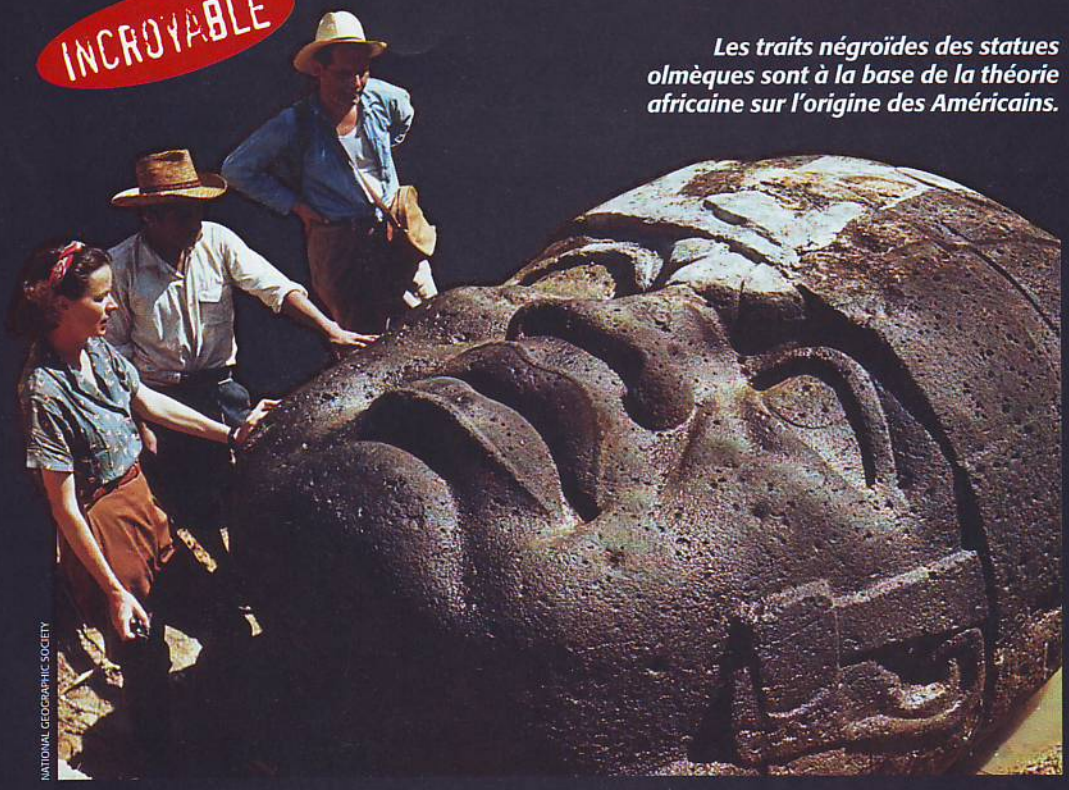
INCROYABLE



Les traits négroïdes des statues olmèques sont à la base de la théorie africaine sur l'origine des Américains.

NATIONAL GEOGRAPHIC SOCIETY

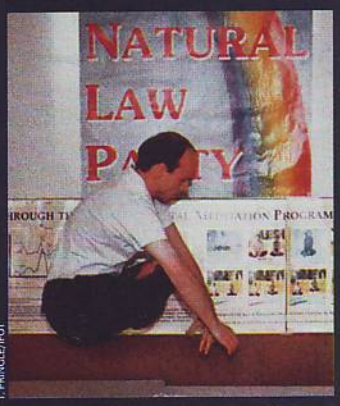
Le mystère des Olmèques

ARCHÉOLOGIE Il existe une théorie, basée sur l'étude du faciès négroïde des sculptures en pierre de la culture olmèque du centre de l'Amérique, qui explique ces caractéristiques morphologiques par la migration de Noirs d'Afrique jusqu'en Amérique, avant l'arrivée de Christophe Colomb, en 1492.

Les Olmèques vivaient près de la côte du golfe du Mexique entre 1200 et 400 avant notre ère. On les connaît surtout par les figures de pierre volcanique qu'ils ont sculptées et qui pèsent entre 20 et 80 tonnes.

Pourtant, cette théorie de l'origine africaine des Américains est controversée car les Indiens d'Amérique centrale ont souvent aussi une bouche lippue et un nez épaté.

D'ailleurs, les fouilles archéologiques de cette région tendent à démontrer que les cultures indiennes d'Amérique centrale se sont développées sans apport extérieur. On n'a trouvé aucune trace d'inspiration africaine.



T. PRINGLE/JFOT

Le Parti de la loi naturelle assure que la méditation est un moyen d'action politique qui surpasse tous les autres.

Méditation pour la paix

POLITIQUE Le moyen d'action politique le plus efficace serait la méditation. C'est du moins l'opinion du Parti de la loi naturelle qui se présente désormais aux élections dans un certain nombre de pays occidentaux.

Ce parti est issu du Mouvement pour la méditation transcendantale, fondé par Maharishi Mahesh Yogi dans les années 50. L'humain et le divin sont associés pour "soutenir la loi naturelle et assurer la perfection" – état que l'on obtient par la méditation.

Selon les porte-parole du mouvement, les effets positifs de cette technique mentale se font sentir dans tous les domaines.

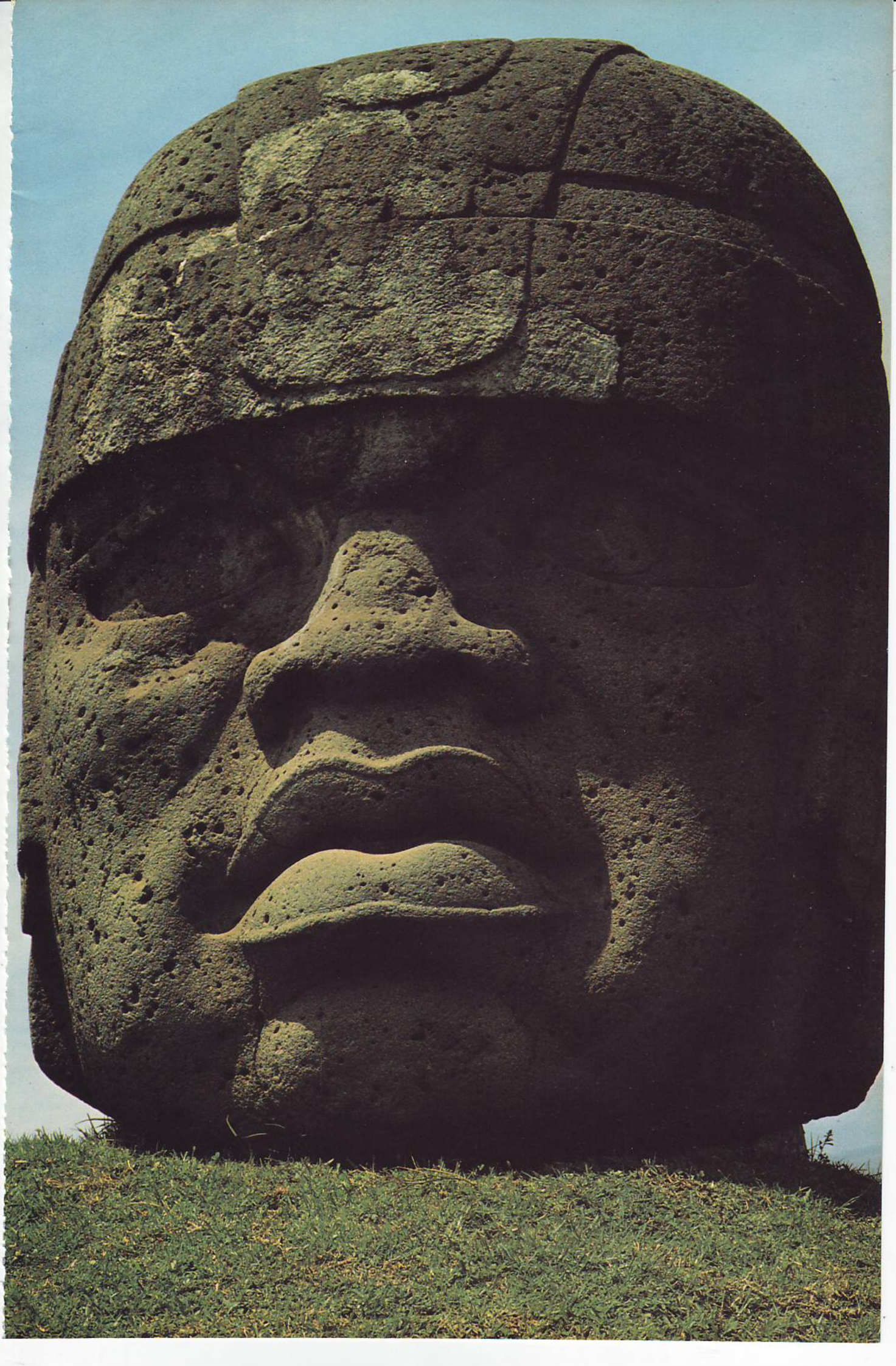
Les méditants se regroupent dans des centres. Ils sont plus de 4 millions, dont 32 000 en France, répartis dans 30 centres. Il suffirait selon eux que la racine carrée d'1 % d'une population donnée médite pour assurer la paix, l'harmonie et le bonheur sur la planète…

À 87 ans, le milliardaire Laurence Rockefeller a financé la compilation d'un rapport contenant les preuves les plus solides de l'existence des ovnis, dans le but de pousser le gouvernement américain à prendre le sujet au sérieux. Ce rapport ne contient cependant rien de nouveau, assurent les chercheurs en ufologie.



CORBIS-BETTMANN

LAURENCE S. ROCKEFELLER finance un rapport sur les ovnis.



Nella pagina accanto, stele pre-tolteca da Santa Lucía Cotzumalhuapa (sacerdote che offre bevande al Sole). Sopra, colonne di Tollán (Tula) figuranti guerrieri toltechi. Sotto e a destra, esempi dell'oreficeria dei Mixtechi: un pendente da naso a forma di dio barbuto e un orecchino (da Monte Albán).





The Olmec System Mystery

by Clyde Winters

The first civilisation of Mexico is called Olmec. The Olmec civilisation is characterised by large stone heads that appear to look like Africans. Most researchers believe that these stone heads are of Olmec monarchs and that the Olmec people came from Africa.

The ancestors of the founders of Mexico's first civilisation were Malinke-Bambara speakers. The Olmec people called themselves Xi (pronounced Shi). Leo Wiener in "Africa and the Discovery of America", uncovered linguistic, historical, epigraphic and anthropological data that pointed to a Manding: Malinke-Bambara, origin for many aspects of the Mexican and Mayan religions. Although archaeologists did not know much about the Olmec culture in the 1920's, Wiener was able to identify a Mexican artefact, the Tuxtla statuette from San Andres Tuxtla, Veracruz that proves Manding speaking people formerly settled America. This proof was the inscriptions on the Tuxtla statuette. Wiener compared the writing to the writing used by the Malinke was the same writing found on the Tutla piece.The Tuxtla statuette is a duck-billed man. A comparison of the inscriptions on the Tuxtla statuette and La Venta Offering No.4, to the Manding signs by C. A. Winters indicated complete correspondence.

Manding speaking people formerly settled in America.

Using symbols making up the Vai syllabary (which was used by another Manding speaking group of people) , Winters was able to decipher the Tuxtla statuette . He found that this Olmec document was written in AD 162, and records the obituary of Ka Tutu.Winters also deciphered the celts found in La Venta Offering No.4. In Offering No.4 we see an Olmec leader facing a number of Olmec dignitaries and several celts behind the lone figure. These celts have both



the plain Olmec style and cursive Olmec.

The third engraved Olmec celt in Offering No.4 is the obituary, of this Olmec dignitary. We learn from this obituary that the lone figure in the Offering was Ka Pe. On the fourth engraved celt from left to right in La Venta Offering No.4, is written in the plain Olmec style writing declares that this was the tomb of Ka Pe, and that it was a talisman of great power. In 1979 the Olmec writing was deciphered by Clyde A. Winters

The religious and political leaders of the Olmec were recognised as possessing immense mystical powers.

"SCRUPULOUS OBSERVER OF THE LAW"

They lived in villages led by chiefs. The Olmec script has two forms or stages: 1) syllabic and 2) hieroglyphic. The syllabic script was employed in the Olmec writing found on masks, sceptres/batons, celts, statuettes and other portable items. The hieroglyphic Olmec signs are engraved on bas-reliefs, stelas and tomb walls. The only exception to this rule for Olmec writing was the Tuxtla statuette. The decipherment of the Olmec writing allows us to find out much about the civilisation and culture of the Olmecs. For instance we know that the Olmec chief possessed political and religious authority. The symbol of authority for these leaders were celts. Many of these celts were inscribed with Olmec symbols. There are two Olmec symbols at the base of this sceptre: Tu be. These signs can be translated as either "Royalty rest here" or "Scrupulous observer of the Law".

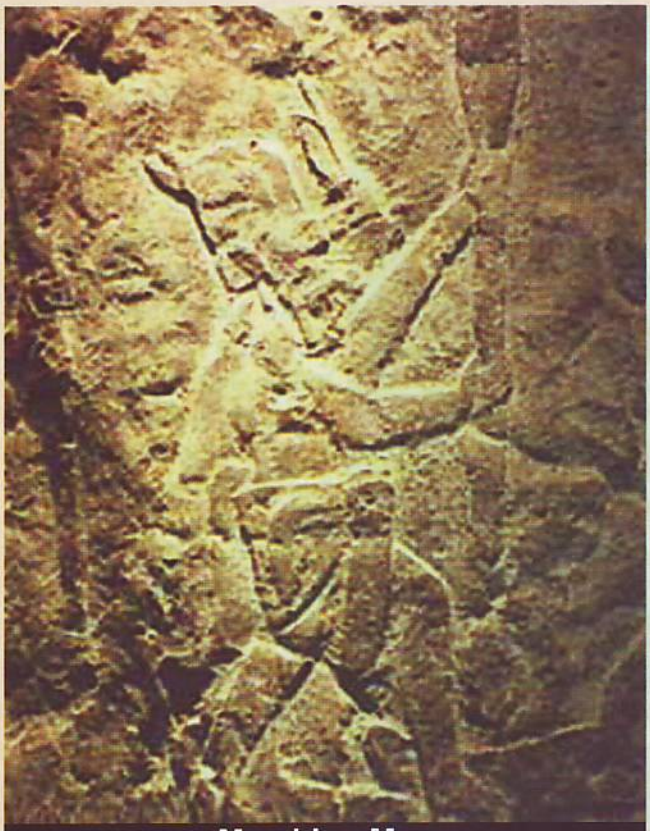
It is interesting to note that the Olmec writing on sceptres as evidenced here by the Black Stone Serpent Sceptre of Cardenas are more rounded than the script used on masks, statuettes and bas-reliefs. The pottery writing on the Los Bocas and Tlatilco ware, are also in a fine rounded style. Due to the decipherment of the Olmec writing the religion of the ancient Olmec people is now plain. To understand Olmec religion we must look to the pre-Islamic religion of the Manding. G. Diterlen, explains that in the mythical age the first ancestors of the Malinke-Bambara were transformed into birds and felines. As a result, their existed two cults (gyow/jow) among the Manding: the nama (feline) cult and the kuno (bird) cult.



The Proto-Manding worshipped Amon or Amma. After they migrated out of the Proto-Sahara into the bush they began to make new totems including lions and toads. There were two principal ancient Manding gods during this period in addition to Amma: Bemba and Faro. Bemba was recognised as the creator god, he was invisible to mankind. Faro on the other hand, was seen as an intimate god, a god that was present among mankind.

Faro was recognised as being androgynous, the witness of creation, and thus he was the image of the world created by Bemba. The human manifestation of Faro, according to Zahn, were twins, because they represented the two fold nature of Faro.

The members of the Manding komow or gyow/jow (secret societies) wore different mask during their ceremonies. These mask combined elements of the totems related to the Manding mythical feline and bird ancestors that were recognised as founders of the komow, along with horns on the masks.



Marching Man

MANDING SECRET SOCIETIES

The leader of the Manding secret societies (gyow or komow) or cults was called Tigi (chief). Dominique Zahn has made it clear that the tigi, often served as the political and religious leader of the village. The Olmec called these secret societies gyo/jo, in their inscriptions. The nama society is the initiatory society of the traditional Malinke-Bambara. G. Dieterlen maintains that the nama cult was concerned with relations between human beings. It seems to insure communal unity and the defeat of sorcery. The aim of nama was, teaching people about the cult and the disciplining of people (sorcerers, thieves, etc.) who commit anti-social acts. The Olmec continued to practice the Manding religion when they migrated to Mexico. In Mexico , as in the ancient Manding areas the two Olmec gyow, were the humano-feline (jaguar) cult, mainly practised in the Gulf region at places like La Venta; and the humano-bird cults of Chalcatzingo Morelos , Mexico. At these centres the Olmec tigiw (-w, is the plural suffix in the Manding languages) or chiefs instructed the neophytes in the secrets of their cult.

The division of the Olmec cults, was perpetuated by the Maya. In line 4-6 of the "Book of Chumayel", we read that: Those with their sign in the bird, those with their sign in the stone (i.e., the artisan class) and those with their sign in the jaguar-three emblems.

The Olmec origin of this tradition among the Maya, is supported by Monument 13 of La Venta, where we find a personage in profile wearing a head-dress on his head, a breech cloth, jewels and sandals. Beside this figure we have four glyphs listed one above the other. The glyphs include a stone (bari, or bari Kye 'stone mason'), the jaguar (nama), the bird (kuno) and a foot sign. As you can see all of these signs agree with the tradition of emblems recorded in the "Book od Chumayel". The Kunz axe depicts the ware-jaguar or humano-feline mask of the Olmec. The humano-feline cult was practised mainly in the Yucatan, Gulf region, Belize and Guatemala. The kuno Olmec gyo/jo is typified by the religion practised at Chalcatzingo. In Relief No.2 of Chalcatzingo we see four figures. They wear bird masks with a long beak and the fangs of felines. Three of the figures dignitaries were plank bearers or karaw.

The karaw, were suppose to illustrate the initiates identification with the invisible god. The fourth figure is reclining on a head rest. His penis is visible and his hands are bound. Many researchers have assumed that this figure is about to be sacrificed. Yet, the bare penis of the reclining figure suggest that this may represent circumcision rite, in which the reclining figure is about to be initiated into the kuno gyo, by the kuno tigi. It is interesting to note that the Marching Man relief from Chalcatzingo wears a komo mask with horns. This mask has many features analogous to those of contemporary komo mask, published by Zahn (see plate 23). In conclusion, the Olmec mystery system was derived from an African proto-type used by the Malinke-Bambara ancestors of the Olmec people. We know that centres like Chalcatzingo and La Venta were cult centers where the Xi were trained in the specifics of their cult association. The religious and political leaders of the Olmec were recognised as possessing immense mystical powers. As a result, the graves of these leaders were recognised as talisman, effective in transferring blessings to



Marching Man relief from Chalcatzingo

the believers who visited the tombs leading tigiw, like Ka Pe, the nama tigi from La Venta Offering No.4; and Ka Tutu, the kuno tigi from Tuxtla.

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